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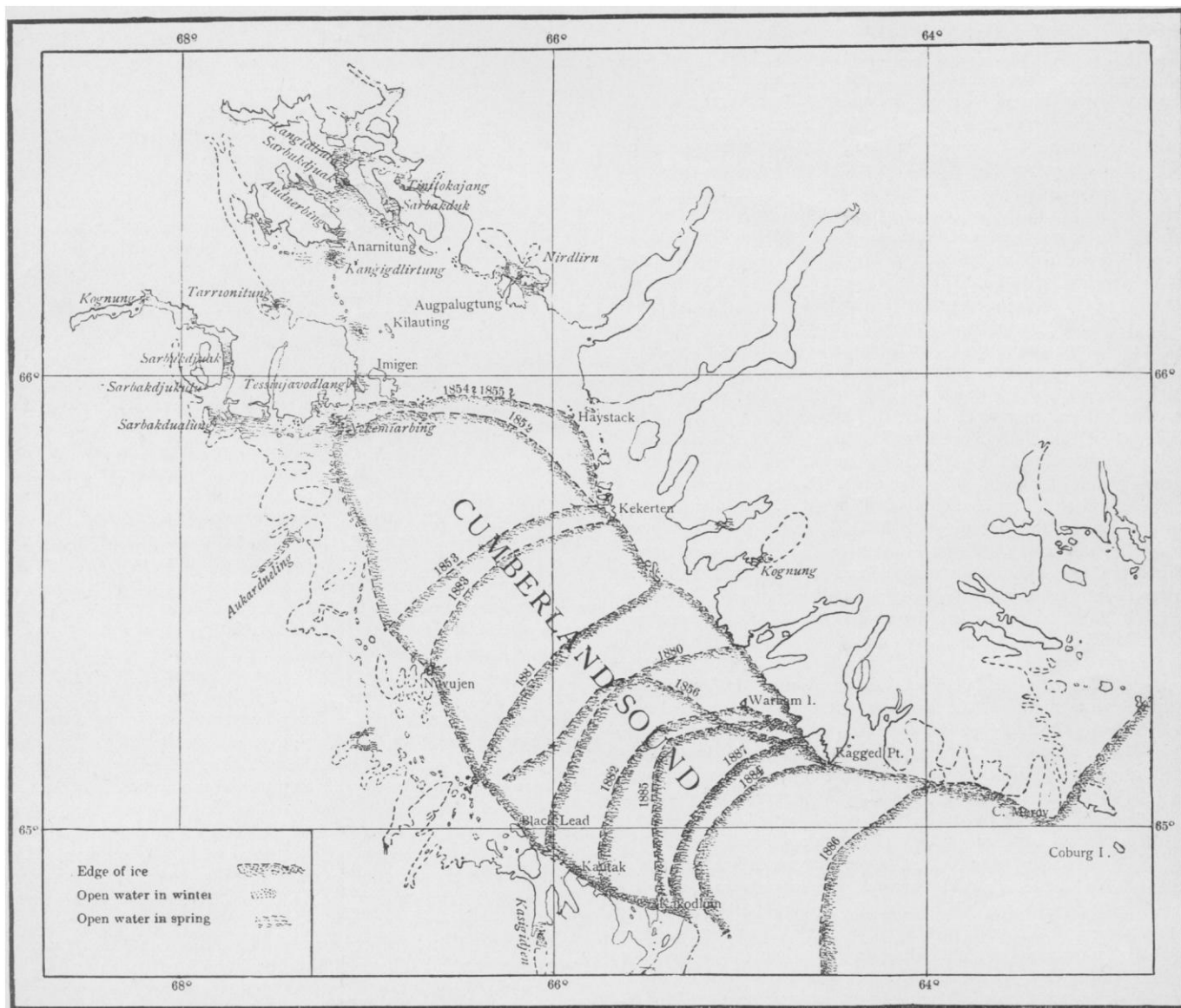
EXPLORATION AND TRAVEL.

Notes from the Arctic.

MR. WILLIAM DÜVEL, who returned a few days ago from Cumberland Sound on board the New London schooner 'Eira,' gives us some interesting information on the events in Cumberland Sound during the last years. The whalers, who had been unsuccessful for a great number of years, have been more fortunate since 1885, while the catch of the Davis Strait fishery shows a sudden falling-off. In 1884, when ten vessels were fishing in Lancaster Sound, the catch aggregated some eighty whales, but in the following years

lowest temperature of last winter was -46° F. The snowfall was very scanty, the ice being hardly covered with any snow. As, in addition to this, the ice was very smooth, travelling in winter was easy. In February, however, the much-dreaded dog-disease made its appearance, and swept away the dogs of the natives. In Black Lead, among a party of thirty-three natives, only nine dogs remained. In the spring of 1886 the same disease made its first appearance in the settlements of Davis Strait, where it was unknown up to that time.

Last summer the ice of Cumberland Sound broke up on the 6th of July. As the whaling in the Sound has become more profitable,



ICE-CHART OF CUMBERLAND SOUND. Compiled by Dr. F. Boas.

not more than ten or twelve were caught by the whole fleet. In 1884, the pack-ice was remarkably loose, and the first ship entered Cumberland Sound as early as the middle of July. The floe, however, which was attached to the land, lasted until the 5th of August, a date unprecedented in Cumberland Sound. This corresponds to the character of the land-ice in Davis Strait, which, as was formerly reported by Captain Spicer, did not break up in three subsequent summers, from 1884 to 1886. In 1885 the land-floe in Cumberland Sound extended very far south, as may be seen on the accompanying sketch-map. In 1886 its position was a little farther north, while last winter it extended again to the entrance of the Gulf. This fact is very remarkable, as in many former years the head of the open water reached up to Kekerten, and even as far as Haystack. The

a greater number of vessels frequent the Sound, and several permanent stations are established. There is a Scottish station in Kekerten, while American whalers have stations on Black Lead, in Nugumiut, and in Hudson Strait. The sanitary condition of the natives was very good. In Cumberland Sound five deaths occurred during the last year, while three children were born in a single settlement. In the fall all natives belonging to the tribe inhabiting the west coast of Cumberland Sound gathered in Black Lead, and celebrated the great annual festival which is known to all the tribes of northern Labrador and Baffin Land, and in which masked men, who represent certain spirits, make their appearance. Early in spring south-westerly winds carried the heavy pack-ice of Davis Strait into the Sound, and kept it there for a number of weeks.

While in 1883 and 1884 a great number of flat icebergs, most of which were the scattered remains of one enormous berg, filled the Sound and the neighboring parts of Davis Strait, this form was not observed during the last years; all bergs, with one single exception, being very high and pointed.

The ice-chart of Cumberland Sound, which accompanies these notes, has been compiled from observations made by F. Boas in the winter of 1883-84, and from reports of American and Scottish whalers. The edge of the floe as indicated on the map shows the greatest extent of the ice in each year, which is attained about the end of February. Besides this, the water-holes, which are kept open throughout the winter by swift-running tides, are indicated on the map, and so are the places where the ice is worn through by the currents in March and April.

BRITISH COLUMBIA. — Dr. G. M. Dawson has kindly sent us a more detailed account of his work in British Columbia. Leaving Victoria early in May, the expedition reached Fort Wrangel, from which point they proceeded up the Stikine River to Cassian. The expedition consisted of two branches, Dr. Dawson leading the geological department, while Mr. W. Ogilvie made an instrumental survey of the country, on behalf of the Dominion Land Office. His surveys extend from the seacoast by way of the Lewis River, up the Yukon to the 141st meridian, which constitutes the eastern boundary of Alaska, and his measurements will serve as a basis for further work in the district. The object of Dr. Dawson's researches was a thorough exploration of the tributaries of the upper Yukon. Messrs. R. G. McConnell and James McEvoy were his special assistants. His party proceeded up the Stikine River as far as Dease Lake, where they built three boats. As soon as the ice broke up and left the lake, which was on the 18th of June, later than it ever has been known, they went down the Dease River and into the forks of the Dease and Liard Rivers. Here Mr. McConnell separated from the rest of the party for the purpose of descending and surveying the Liard and the Mackenzie Rivers. Dawson went up the Liard and Frances Rivers to Francis Lake, which drains into the Liard, and not into the Pelly River, as shown in most maps of that country. From Francis Lake, the party crossed a difficult portage of about fifty miles to the Pelly River. From here Dawson sent back the five Indians who had accompanied him from the coast, and then proceeded down the Pelly River, accompanied by Mr. McEvoy and Messrs. Lewis and Johnston of Victoria, in a small canvas boat which they had built on reaching Pelly River. At the confluence of the Pelly and Lewis Rivers, Mr. Ogilvie and his party were met. After whipsawing the lumber and building another boat for the purpose, the Dawson party ascended the Lewis River, which Mr. Ogilvie had already surveyed instrumentally. A geological survey of the country along the Lewis River was made. Then the party crossed the Chilcat portage to the head of Lynn Canal, and came by canoe to Juneau, where, after waiting for a few days, the steamer 'Ancon' was taken for Victoria. Mr. Ogilvie, in separating from the rest of the party, continued down the Yukon River, prosecuting his survey. He intends wintering on that river, and resuming his work in the spring, continuing it over to the Mackenzie River. He will return next fall to Winnipeg by way of that stream and the Hudson Bay Company's route to Carlton on the Saskatchewan. Mr. McConnell will probably winter at Fort Simpson, on the Mackenzie River, and continue his explorations from that point next summer.

BOOK-REVIEWS.

Our Heredity from God, consisting of Lectures on Evolution. By E. P. POWELL. New York, Appleton. 12°.

WE have not yet recovered from the re-adjustment of the views of life brought about by the new knowledge which the movement of which Darwin is the centre has accumulated. From the very first, the notion of evolution was most strongly opposed, because it was antagonistic to certain widely spread but in no way verified beliefs. As the facts in favor of a derivative theory became more complete and the theory more invincible, a shifting of the 'theologist's' position took place. Some held that evolution simply described a method, but in no way removed the necessity of an anterior cause; others attempted a twisted and allegorical interpretation of the

authoritative beliefs so as to minimize the antagonism between them and the doctrines of evolution; but in every direction, and without regard to the final outcome, evolution has introduced into ethical discussion a healthy ferment, the fruits of which the next generation will appreciate even more than the 'liberals' of this. The variability of moral codes and their close interdependence with the environment and thought-habits of different peoples have been emphasized; and the too dogmatically asserted connection between moral actions and religious rites and beliefs has been broken through. That among the products of this violent fermentation should be found much that is analogous to waste-matter is not striking. Truth-loving disciples of science do not hesitate to admit that some of their over-ardent brethren have overstepped the lines of strict validity in claiming for evolution the solution of many of the vexed world-problems of mankind. The very fact that this aggressive kind of writing has been taken up by the lower ranks of evolutionists, while its leaders have rather acted upon a policy of reserve and awaited developments, makes it easy to admit that one does not always open a book treating the moral aspects of evolution with an anticipation of pleasure or instruction. Mr. Powell's book is both deeply interesting and scientifically valuable.

'Our Heredity from God' is a poor title; not only because the author uses the term 'God' in an unusual sense, but because the book is really a study of evolution with special reference to its moral and religious bearings. Mr. Powell avows himself a disbeliever in any personal deity, and is among that ever-increasing body of thinkers who draw their enthusiasm and inspiration from a contemplation of the vastly suggestive generalizations of science, and the deep significance of a natural morality. The author has not inherited this position, but has worked his way to it through a period of traditional sectarianism; and this leaves its mark in the many references to the biblical cosmogony. It may well be questioned whether it is still worth while antagonizing this biblical account of genesis as though it posed as a scientific explanation (which its truest admirers never claimed). With this exception, Mr. Powell is content to let the facts speak for themselves, simply placing them in such a light that their ethical import may be reflected, and adding to the exposition a depth of natural feeling that leads to an admiration of the man. Science is certainly not as cold as she is often pictured to be. It is impossible to give even in outline a sketch of the long and accumulative argument by which the moral beauty and religious satisfaction of the evolutionary aspect of nature is unfolded in Mr. Powell's mind. All that can be done is to cite a few sentences which shall at the same time illustrate the attractive style and happy suggestiveness that make the pages readable. What Mr. Powell means by the title of his book may perhaps be gathered from these words: "The hypothesis of evolution opens our eyes to the magnificent panorama of an eternal unfolding of relations of life, full of purposive love, which rising from the vast unfathomableness of the sentient universe, at last lifts us as conscious beings near to the heart of the Supreme All in All; and with Him, and in Him, and by Him, bid us consciously to live, and move, and have our being. This I call our heredity from God. To trace our descent from animal progenitors is but a fraction of the problem: the longer sweep of vision beholds an ancestry that embraces all life and all purposive being."

The author holds that the widest gap is not between man and the animals, but between savage and civilized man: he adores civilization as man's handiwork, and regards as most immoral all that hinders its progress. Many of the notions associated with religious doctrines are thus condemned and fearlessly denounced. The view, however, is broad enough to see in many such beliefs stages of ethical development. They are denounced, not because they never formed an advance step in moral evolution, but because they cease to do so any longer. Contrasting, thus, man's present with his past history, — still epitomized in the early stages of each one of us, — Mr. Powell sees a glorious future, when the development of ethical notions, now barely dreamt of, will be wide-spread, in accordance with the sound ethical nature of the universe.

Among the sentences worth repeating for their own sake are the following: "Suspension of judgment is another faculty that is steadily becoming the common property of mankind. It is a growing power, under civilization, to hold the mind in hand, to restrain it by